

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, SUFFOLK BUILDINGS, CONGRESS-STREET, BOSTON.

* TUESDAY MORNING, SEPTEMBER 23, 1817.

VOL. II.

HOUSE DEPARTMENT.

(from the London) Jewish Repository.
OF THE HISTORY OF THE
JEWES IN ENGLAND.
selected from Dr. Tovey's Anglia
Relata.

vented from dwelling near each other: parents were not suffered to have intercourse with their children after the age of seven years, and these were compelled to intermarry with Christians. The Jews had never experienced a calamity they felt more bitterly than this, which was evidently predicted by Moses, "Thy sons and thy daughters shall be given unto another people; and thine eyes shall look for them, even till they fall out; and there shall be no power in thine hand." (Deut. 28: 32)

For three centuries succeeding the above decree, the general history of Europe does not furnish any remarkable occurrences respecting this people; and during that period, we find that some of them had emigrated to England; and it is their history, as connected with this country, that we would more particularly elucidate.

The majority of English writers agree, that the Jews were first brought into England from Normandy, by William the Conqueror, in the year 1066, but are silent as to the particular circumstances, except that the Centuriators allege it was upon a pecuniary consideration. Sir Henry Spelman, however, is of opinion, that their settlements in England must have been much earlier, from the notice taken of them in the laws of Edward the Confessor; which declare that "the Jews, and all their property, belong to the king."

It also appears from Basnage, that the Jews must necessarily have been in England some time before the conquest, and that they were first banished out of England in the beginning of the eleventh century. In a charter of Wiglaf, king of Mercia, (granted in the year 833, about two hundred years before the confessor's time,) made to the monks of Croyland, we find confirmed to them not only such lands as had been given to the monastery by the kings of Mercia, but also all their possessions whatever, whether they had been originally bestowed upon them by Christians or Jews. Hence it may reasonably be inferred, that as the Jews are mentioned in this charter, as having lands to give or alienate, they must have been settled here for a considerable time before. We have also evidence that they were so settled nearly a hundred years before the charter of Wiglaf, from the canonical exhortations published by Ecbright, archbishop of York, in the year 740, which forbid any Christians to be present at the Jewish feast. This last appears to be the earliest account of their residence in England.

The first regular account we meet with respecting the Jews in England is during the reign of William Rufus, who (according to the concurrent testimony of historians) seems to have possessed a mind capable of rising above the superstition and ignorance of the age in which he lived, although not sufficiently enlightened to receive the glorious light of the gospel; he was evidently tinctured with infidelity.

William of Malmesbury relates, that in this reign a public controversy took place in London, between a certain number of Jewish Rabbis and Christian Bishops, selected on both sides by the authority of the king, who swore by the face of St. Luke, that if the Jews got the better in the dispute, he would turn Jew himself. Each party claimed the victory in this controversy, and it is not very probable that the Jews could be much impressed in favor of Christianity, from the character of the ecclesiastics of that day.

The following anecdotes of this king are related by Hollingshead. When he was at Rome, "several Jews, who resided in that city, came to him, complaining that many of their brethren had embraced Christianity, and offered him considerable sums of money, if he would compel them to retract their errors. The king accepted their offer, received their money, and by threats and violence constrained many of the converts to abjure Christianity, and to return to Judaism."

The father of one of the converts (named Stephen) gave the king sixty marks of silver, upon condition that he should force his son to renounce Christianity, and the youth was accordingly brought before the Monarch, who, according to the historian, thus addressed him, "Sirrah! your father complains that you are become a Christian without his license: if this be true, I command you to return again to the religion of your nation." Stephen said, "Your grace surely does but jest. Truly I will not do it; but know for certain, that if you were a good Christian, you would not issue such a command: for it is the part of a Christian to reduce those to Christ who are departed from him, and not to separate those from him who are joined to him by faith."

The father, perceiving the king could not prevail upon his son, required to have his money again; but the king said, he had done as much as he had promised to do, viz. to persuade him as far as he might; and compromised the matter, by returning one half to the father, and keeping the other half." Both these anecdotes are adopted by Hume.

During this reign, the Jews were become so exceedingly numerous and wealthy at Oxford, as to be principal proprietors of houses, which they let out to the students. Three public hotels, or places set apart for learning, were at this time called, from their Jewish proprietors, Lombard Hall, Moses Hall, and Jacob Hall, and the pa-

ries of St. Martin, St. Edward, and St. Aldate, were called the Old and New Jewry, from the great number of Jewish inhabitants. In one of these parishes they had a synagogue, wherein their Rabbis instructed not only their own people, but several Christian students of the University, in the Hebrew language. But it seems they were not then permitted to have any burial ground in or near Oxford, being obliged to carry their dead from every part of the kingdom to the only place of interment allotted them, near the city of London, which was a large spot of ground without the walls, in the parish of St. Giles, Cripplegate, called in the ancient deeds, the Jews' Garden, but now Jewin street. The persons appointed by William Rufus to form and manage the revenues of the vacant bishoprics were almost uniformly Jews.

It will not be our object, in this Epitome, to relate any of the accusations brought against the Jews by the Monks and Papists of the darker ages. Our best historians have long since thrown discredit upon these relations, and though there should have been any foundation for them, no good purpose could be answered by bringing them to light again.

After the death of Rufus, no mention of the Jews is to be found in our histories, with the exception of one or two of the above accusations, till the reign of Henry II. from whom they obtained so much honor, that in the twenty-fourth year of his reign he allowed them a burial place on the outside of every city where they dwelt. The place originally allotted for this purpose at Oxford was that spot of ground without East gate, where the tower and south side of Magdalen College now stands. This college was erected upon the old foundation of St. John's Hospital, which (according to an ancient inquisition taken at Oxford in the reign of Edward I, and now preserved in the tower) "had been founded and endowed by the illustrious king Henry, some time king of England, in the area or court, where the Jews bury their dead." When this ground was taken from them, they made use of a piece of land near to it on the other side of the road, leading from Oxford to London, where the Botanical Garden is now situated. A large quantity of bones was dug up in the year 1642.

In the year 1458, Henry II. began that frequently resorted to by succeeding monarchs with increased atrocity, of extorting from the Jews, under the most unjustifiable pretences, either the means of carrying on superstitious wars or of administering to the basest passions.

In this year, we are informed that the king, wanting money, banished the wealthiest Jews from England and confiscated their effects, and fined those whom he had suffered to remain, in five thousand marks. Having made an agreement with the king of France, to unite in a crusade to the Holy Land, Henry, at a Parliament held at Northampton in the year 1188, taxed the Jews 60,000 pounds towards defraying his expences. A disagreement between the two kings, and Henry's subsequent death, probably relieved them from the payment of this imposition.

Upon the accession of Richard I, the Jews, being anxious to court the favor of the new monarch, in order to avert the repetition of the injuries which they had before been exposed to, flocked from all parts of the kingdom to attend the solemnity of his coronation, which was celebrated at Westminster. Upon this occasion the Jews were imprudent enough to display the appearance of considerable remaining wealth, for with a view to do the greatest honor to the prince, their persons were splendidly decorated, and they were loaded with costly presents.

As Christians, and as Englishmen, we have here to lament one of those scenes, which disgrace the age in which they were performed, and the country in which they were transacted, and which must, necessarily, have tended to harden the hearts of the Jews against a religion whose professors could, under the cloak of that religion, commit such horrid crimes.

The couriers, as well as the common people, had imbibed the preposterous idea, that the generality of the Jews were sorcerers, and might possibly have it in contemplation to bewitch the king, if they were permitted to be present at the ceremony; and orders were consequently issued, prohibiting them under the severest penalties from coming near the palace. Several of these unhappy people, who had come from a great distance on purpose to witness the spectacle, could not brook the disappointment; and, imagining that being strangers in London, they should pass undiscovered, they ventured, notwithstanding the proclamation, to appear at Westminster; but being found out by the officers of the Abbey, they were set upon with great violence, and dragged half dead out of the church. The populace, under the idea that they should do the king a pleasure, immediately broke open the Jews' houses, and murdered every one they could meet with, and burned their houses. The

* In what a state of darkness and ignorance society must then have been, that it should have been considered a favor to be allowed to bury their dead!

poor country is in a dark state; but, at the Day of Judgment, this country will have most to answer for: for this country has the light shining before them; and it certainly must be their own fault, if they walk in darkness." After a while, he added, "alas! my poor country knows no better; but, I hope before long, they will have these glorious truths revealed to them; and how happy shall I be, if I should be able to return and assist in teaching them!"

At another time, on advent Sunday, Mr. Short having asked him what was the design of the Redeemer's coming into the world, Mowhee immediately replied, "He came into the world to save sinners. Had he not come and suffered, you and I could never have reached heaven. Had he not died for our sins, we must have perished for ever."

I cannot here pass over the great kindness of another esteemed friend, Mr. Coates. On my leaving London, I requested him also occasionally to visit Mowhee, and to explain to his capacity the doctrines and duties of our most holy Religion. I thought that the instructions of persons of different attainments and education might contribute, by its variety, to render Divine Truth more easy to be understood by our young friend. With my request Mr. Coates very kindly complied, frequently inviting Mowhee to spend the evening at his house. On these occasions, he studied to excite him to diligence and application, in obtaining all that knowledge which might render him a fit instrument for promoting the civilization and the moral and religious instruction of his countrymen. His constant method of spending the evening was, to desire Mowhee to read a chapter in the New Testament; on which he himself made such observations as the subject naturally suggested, and, in this manner, endeavored to engage Mowhee in a familiar conversation. On one of these occasions, when Mr. Coates pointed out the extensive blessings which he might be the means of conveying to New-Zealand, by religious instruction, civilization, and various branches of useful knowledge, for which distant generations might have cause to render thanks to God, his countenance assumed great animation, and he seemed to realize the prospects which had been opened to his view;—but, in a moment, it passed away; and he observed, with a dejected air, "But my countrymen will not attend to what I tell them."

When asked, one day, whether he would plied, with much relish, he instantly replied, "No good here; but I may do some good in my own country." One day, after having been at my house, where I had shewn him a collection of Indian Idols, he said to Mr. Hazard, on his return, "Oh! what a blessing it is to be delivered from these vanities, to serve the living and true God."

In the months of October and November he was frequently unwell. Mr. Hazard said to him, "Mowhee, you had better stay at home a day or two, till you are better. His reply was, "No, sir! I am never so happy as when at school."

Mr. Hazard assures me, that he never saw him out of temper; and that, on all occasions, he manifested a spirit of humility, patience, and meekness, which would be an acquisition to many who bear the name of Christian.

Though, in general, very silent and reserved, he was always very communicative with his teacher: he seemed to have formed a great regard for him; and several times said to him, with joy sparkling in his eyes, "Oh, Sir! I shall often think of you, when I am thousands of miles off."

It was very remarkable that he discovered no desire or interest as to any of the public sights which attract the populace. When informed, on the 9th of November, that the Lord Mayor of London would pass through the streets in grand procession, attended with men in armour, music, flags, &c. and that it was such a sight as he might never see but at this time, he could not be prevailed on to walk to Westminster to witness it. But if invited to go and see a new school—an examination of Children—a meeting of Society for Christian Benevolence, the distribution of Bibles, or the support of a Mission to the Heathen—he was all life and attention.

Mr. Hazard informs me that he was very regular and constant in his seasons for devotion; that he made use of his own expressions in his prayers; and that he always prayed for the success of the Church Missionary Society, for the conversion of his countrymen in New Zealand, and for the Ministers of Bentinck Chapel.

Another friend, whom I requested to take notice of him, who brought him with him to Chapel, and often accommodated him in his pew (Mr. Short), has informed me, that he never heard him use an improper word, that not a symptom of the ordinary profane language of sailors ever escaped his lips, and that he never mentioned the name of God but with awe and reverence. He seemed also very cautious in his words, to speak plain truth, with great simplicity.

One Sunday, as they were walking home from Chapel, when the subject of the discourse had been the sufferings and death of the Saviour, Mr. Short asked him if he understood what he had heard. Mowhee replied, "Yes, indeed, I did understand it; and I hope I shall ever remember it. My

poor country greatly tried his constitution. He contracted a very bad cough; and, for a time, contended with the usual symptoms of rapid consumption. I instantly put him under the care of a medical relative, Mr. Charles Woood; and, in a short time, was happy to find that, under his kind attention, all the alarming symptoms were completely removed. As it was evident, however, that this damp and cold atmosphere did not agree with him, it was judged expedient to recommend to the Society, that as soon as an opportunity offered, he should return to his native country.

At this period I was indulging the pleasing hope that Mowhee would, in a short time, return to New-Zealand, moderately qualified to instruct and assist his countrymen in building their small houses, to improve them in civilization and the duties of justice and mercy, and to assist in teaching the sublime and holy truths of the Gospel of our God and Saviour.

Such was our delightful contemplation, when a mysterious Providence, by an unexpected event, said, on a sudden, *Dost thou art, and unto dust shalt thou return!*

On Christmas day, Mowhee complained of great pain in his head and back; and was so unwell, that he was advised to keep at home. On Thursday morning, I was informed that his face was considerably swelled, and that symptoms of dysentery appeared.

I was engaged that morning to attend the funeral of a respected friend, and proposed calling to see him on my return: but the after part of the day brought on a heavy rain; and not being very well, I did not venture out. I had previously desired that medical aid might be immediately called in.

On Friday morning, immediately after breakfast, I repaired to the house where he lodged. The account given me was very alarming. I went up stairs, and the scene was the most distressing and dreadful that I have ever witnessed. The floor of the chamber was as it were covered with blood, as appeared also the countenance of my poor young friend. He seemed totally debilitated; and spoke very faintly, and with extreme difficulty. The room also was offensive in the extreme. The disorder appeared to me quite unintelligible. I had never seen, among the many cases

NOTICE.

Friends of the Missionaries at Bombay, to whom the public are respectfully informed, that a mail from Boston for Bombay, in a few days, Letters to the Missionaries, will be forwarded, if directed to the *Bombay Books which the Charitable may feel anxious to forward, if directed to the Boston Library, No. 50, Cornhill, Boston.*

are publishing this day an "Epitome of the Jews in England," taken from "The Expositor," a magazine conducted by the Society for promoting Christianity among the Jews." At a period like the present, the general excitement on the part of the town and country, it was very unfavorable to the conversion, throughout the Christian world, of people who were still Christians. The converts, however, moved frequently, and the violent opposition is remarkable, and held in death overtook us raised in any. This continued unabated, and we have received from the nation "lively oracles," which may, and we trust will, flow from this Society.

The Tracts purchased many have been received from New-York and some from Philadelphia, and correspondences established which will enable us to receive further supplies from those cities, by which the variety and thereby utility of the tracts may be greatly enlarged.

Sept. 1st, 1817. MARY LADD, Secretary.

Worthy of Invitation.

The ladies of the first society in Sharon, (Conn.) a short time since, made their annual visit at the house of the Rev. David L. Perry, and presented Mrs. P. with above eighty runs of yarn, besides provisions and other valuable articles for family use. At the same time, and soon after, a number of gentlemen presented to their Pastor several bushels of wheat, a sum of money, and other articles. In addition to these tokens of respect for the institutions of the Gospel, the ladies have transmitted thirty dollars, to constitute their Pastor a member for life of the Am. Bible Society.

Beneficent individuals of the Rev. Josiah Peet's parish in Norridgewock, (Me.) by the payment of thirty dollars have constituted their Pastor a member for life of the American Bible Society.

The Ladies of Berlin, Conn., have exercised the like liberality towards Rev. N. Skinner, their Pastor.

The Ladies in the South Parish in Dedham, Mass., lately presented the Rev. William Cogswell, their Pastor, with forty-seven dollars and a half; thirty of which is for the purpose of constituting him a member for life of the American Bible Society.

The young Misses of Miss Maria Fay's school, in the Union Religious Society of Braintree and Weymouth, have contributed seven dollars for the education of heathen youth.

Methodist Missions.

On the 28th July last, the Seventy-Fourth Annual Conference of the people called Methodists, commenced at Sheffield, England. The Rev. John Gaußer was chosen President, and the Rev. James Bunting, Secretary. About three hundred Preachers assembled. The last week was occupied by the Committee for Stations, and the Committee for Examination and Finances of the numerous Missions of the connection. Various interesting accounts have recently been received from St. Domingo and Ceylon; and notwithstanding the great pressure of the times, upwards of seventeen thousand pounds have been raised by this religious body, in the course of the last year, for the support of Missions among the Heathen.

Yale College—New-Haven, Conn.

Commencement, Sept. 10. The Exercises—Prayers by the President. A Salutary Oration, in Latin, by Joel Jones. Six Orations, in English, on the connection between *Revelation* and the commencement of human knowledge, by William Cushing Gay:—*On the causes of superficial Literature*, by Joseph Fowler:—*On the influence of Learning on human happiness*, by Thomas Burr Osborne:—*On the elevation of the intellectual powers*, by Thomas Tucker Whittlesey:—*On Independence of Mind*, by Jared Lowell:—and the Valedictory, by William Bostwick Stiles. A Poem, "The Last Day," by Robert Bridges Patton. A Disputation on the question, "Ought emulation to be encouraged?" A dissertation, on the value of a well regulated imagination, by Samuel Perkins:—*The Theorist*, a colloquy: & a Dialogue.

DEGREES CONFERRED.

Of Bachelor of Arts—61 alumni of the college.

Of Master of Arts, in course—on 23 alumni of the college.

Out of course—William Skelton, 1788, Asa Chapman, 1792, John Gadson, 1804, Hezekiah Chaffee, Hezekiah Sanford, 1803, Eleazer T. Fitch, Hervey Talcott, 1810, Henry Robinson, 1811, Solyman Brown, 1812, John Avery, Thomas Devereux, Joy H. Fairchild, Charles Hawley, David L. Hunn, Reuben Sherwood, William C. Wooley, 1813.

Ezra Fiske and Elisha T. Swift, of Williams College, and Hart Talcott, of Dartmouth College, were likewise admitted to the Degree of Master of Arts.

Honorary degree of Master of Arts, on Samuel R. Andrews, the Rev. Harry Croswell, of New-Haven; the Rev. Israel Day, of Killingly; the Hon. Wm. C. Bradley, of Vermont; the Hon. Henry Chapman; and General Joseph C. Swift, of the U. S. Military Academy at West-Point.

Of Doctor of Laws, on the Hon. JONATHAN INGERSOLL, Lieut. Governor, and Hon. ZEPHANIAH SWIFT, Chief Justice of the State.

Of Doctor of Divinity, on Rev. Benoni Upson, of Berlin.

Of Doctor of Medicine, on Nehemiah Cutler, George Hooker, David I. Edwards, Malines C. Laveyworth, Charles Miller, and Ellice Murdoch, alumni of the Medical Institution.

Honorary degree of Doctor of Medicine, on William Shelton, Philemon Tracy, Simeon Field, and Penru Hutchins.

The Rev. C. A. GOODRICH is elected Professor of Rhetoric.

Literary Notice.

Proposals are issued by Mr. S. T. Armstrong, of this town, for publishing by subscription, *A Course of Lectures on the MILLENNIUM*, founded on Rev. xx. 2, "A Thousand Years." By the Rev. JOSEPH EMERSON, of Beverly, Mass.

With small alterations and considerable additions, they are the same that were lately delivered at Charlton, S. C. The following is given as the outline of the Lectures: The subject is treated under four general inquiries. I. What will be the state of the world during the Millennium? or in what respects will that period differ from all preceding? II. When will the Millennium commence? III. How long will it be its duration? IV. What are the duties indicated by this subject? The discussion of the first inquiry constitutes about half the work. Under this inquiry, the author attempts to show, that true religion will then prevail much more than before; that idolatry will be unknown; that the Jews will be Christians; that the Church will be delivered from all her visible enemies; that war will cease; that the saints will possess the earth; that all will know, and serve the Lord; that knowledge will be greatly increased; that Christians will make much higher attainments in grace than before; that people will enjoy much better health, and live much longer, than they have done since the days of Moses; that saints will be more numerous than before; that the

fruits of the earth will be greatly increased; that Christians will be much better united than before, and probably will all be of one denomination; that the souls of the martyrs will live and reign with Christ on earth; that the Church will appear exceedingly beautiful; that the earth will be filled with the glory of God; and that Christians will be much happier than before. Under the Second Inquiry, the author attempts to show, that the Millennium is near, that the blessed day has already dawned, though it may be more than 100 years before it will shine forth in unclouded glory. It is thought that this wonderful period will commence in the year 1841.—Under the Third Inquiry, he attempts to show that the duration of the Millennium will be more than a literal thousand years; that it will be many thousand; probably three hundred and sixty thousand.—Under the Last Inquiry, he endeavors to show the importance of attending to the subject of the Millennium, and gives some directions to assist the youthful inquirer in pursuing this most noble branch of study. He endeavors also to urge upon all the duty of exerting themselves to the utmost, to introduce a "consummation so devoutly to be wished," concluding with addresses to several classes of persons.—This work is expected to occupy about 300 pages, 18mo. Price, bound, 88 cents a copy. Subscriptions received at the Recorder Office.

DOMESTIC NEWS.

President's Tour terminated.

Washington, Sept. 18.—The PRESIDENT of the United States has returned to the seat of government.—The citizens of the District too well appreciated the motives and importance of the Tour of Observation which the President has happily completed, to permit him to return to the city with as little ceremony as our Presidents have usually come and gone. The President was met at the line of the District by the Marshal and escorted by a large concourse of citizens, on foot and on horseback, through Georgetown and the City, to the house prepared for his reception. He was greeted on all hands with a sincere welcome, and numerous manifestations of respect and affection.—Nat. Intel.

Roxbury, (Vt.) Sept. 9.—A most disgraceful incident took place in this town a few miles east from this village, last Sabbath morning—Josiah Moore, in a frenzy of rage, actually bit off the nose of Mr. Samuel Hilborne. Both resided in the same dwelling with their families. Mr. H. was otherwise barbarously treated. The example of the Italian, Penovi, at New-York, appears to be contagious. We are not acquainted with particulars; but ascertained the account to be undoubtedly true.

Wonderful Escape.

Richmond, Sept. 9.—Mr. James Bordwine, and Wesley Stockdell, while employed in glazing and painting the skylight of the capitol, unwarily pressed upon the glass surface, and would have been precipitated to death, had not unusual presence of mind, combined with activity, come to their rescue. They fortunately by a sudden exertion of masculine strength and agility, embraced the timbers for securing the glass, and saved themselves, to the wonder of several sympathizing spectators below.

Melancholy Occurrence. By the arrival on Sunday, of the ship Union, of Boston, in 56 days from Greenwich, we learn, that on her passage, her commander, Capt. Post, in a fit of insanity took a pistol in his hand, went into the cabin, directed the windows to be opened and ordered a Mr. Rennie, (a passenger,) to leave his birth. As Mr. R. left his birth, and was attempting to escape to the deck, the Capt. fired, missed him and then sprung through the cabin window, and was drowned. Capt. P. it is said was a native of New-York, but for some years past has resided at Boston.—New-York Mer. Advt.

New-York, Sept. 15, 1817.—On Saturday sentence of death was pronounced on Frederick Jacobson, late master of the Ariadne, for sinking that vessel. The prisoner received his sentence with composure and requested as a favor of the Court, "that he might not be confined in irons, that he might be executed in the dress he then wore, and that his body might not be given for dissection." Jacobson is said to be a native of Hamburg.

Court of Sessions. On Saturday his honor the Mayor passed sentence in the following cases:—John Canton and Charles Redden convicted of Highway Robbery, on Thomas L. Ogden, Esq.—State Prison at hard labor, for life.

William W. Genger, convicted of a misdemeanor, for gross indecencies and immoral conduct as a Schoolmaster, and for an assault on certain females, his pupils, with intent to ravish.—Imprisonment in the Penitentiary for the term of three years, at hard labor, and to pay a fine of \$500 dollars.

Thomas Wiggins, convicted of enticing one Mary Brooklyn to administer poison to his wife with intent to kill.—Imprisonment in the Penitentiary for three years at hard labor.

A fire broke out at Brooklyn on Saturday evening about 8 o'clock, which appeared from the city to threaten very great destruction, as the wind was high and blew in a direction to expose it to ravages the extensive warehouses of cotton and naval stores on the docks. We understand the fire originated in a stable belonging to John Hunter, situated in the rear of a block of buildings on the south side of Main street, a few rods from the ferry, and destroyed three or four houses, and as many stables, besides other back buildings of inconsiderable value.

Capt. David Sayre, of Sag-Harbor, Long-Island, an aged man, was furiously attacked and killed on the 15th inst. on the highway, by a Bull.

A letter from Charleston states, that a party of young gentlemen from that city were engaged a few days since in practising with pistols at a mark, a Mr. Graves was accidentally shot thro' the head and instantly killed, by a Mr. Parker, the same youth who recently killed O'Driscoll in a duel. The circumstance occasioned much grief in the city.

Careless Driving.

Portland, Sept. 16.—On Wednesday last, the horses in the Eastern Stage, in descending the hill upon the north side of Presumpscot bridge, set out upon the run from the top of the hill, at which time the driver lost the control of them, and thus situated they ran furiously down upon the bridge, the leading horses running one on each side of the brace of the middle post of the bridge, against which the carriage, with five passengers in it, was dashed to pieces, and a Mr. Wellington, of Fairfax, one of the passengers, had his thigh broken, and himself and other passengers much bruised. What is surprising, but one of the horses was so disabled as to prevent their proceeding.

The Southern Mail Stage was upset in or near New-Brunswick, on Sunday night last, and all the passengers (six in number) were more or less injured—one we understand, severely.

Reward of Bravery.

In testimony of their high sense of the important aid afforded by Com. Rogers, in defence of their city, on the 12th and 13th of Sept. 1814, the citizens of Baltimore, on Friday week, presented to that officer an elegant service of Plate, consisting of the following articles:—2 Soup-Tureens, 8 Meat Dishes, of different sizes, 1 Fish Dish and Strainer, 4 Vegetable Dishes, 2 Pitchers, 4 Sauce Boats, 4 Sauce Ladles, 2 dozen Table Forks, 1 Bread Basket, 2 Soup Ladles.

THE SEASON.

Never did the earth present a more joyful prospect to gladden the heart of man. The great SUPREME has followed the labors of the husbandman with a smile, and caused the seed sown, to yield an abundance greater than the avaricious desire of man could expect. The heavy crops of English grain have already been gathered, and the warmth of the summer season continues to ripen the yet remaining harvest, which promises to be more copious than has been known for many years. Well may the heart of man leap for joy, well may he exclaim,

"How good the God of harvest is to us—

The rolling year is full of Thee."

[N. H. Sentinel.]

The Rev. Henry Davis, D. D. late President of Middlebury College, has been appointed President of Hamilton College, has accepted, and arrived at Utica. The College was illuminated on the occasion.

We send from Beaufort, S. C. (says the Charleston Gazette,) that from the great sickness and mortality prevailing there, the Town Council set apart Thursday, the 11th inst. as "a day of Humiliation, Fasting and Prayer, to Almighty God, that he might stay his judgment, and arrest the great calamity which affects that place."

The Grand Canal, designed to unite the waters of Lake Erie, with the Hudson, is in a state of active progression. Forty-five miles of the route, has been contracted for; and the whole distance to Salina, is expected to be contracted for in a few days.

It is rumored, at the seat of government, that the late despatches of Mr. Gallatin disclose circumstances in regard to his political relations with the Court of France, which wear an unfriendly aspect.

The brig *Bubon*, Gartwell, has arrived at Philadelphia, in 77 days from Amsterdam, with 221 passengers, out of 260. Fourteen adults and twenty-five children died on the passage.

FOREIGN NEWS.

THE WAR IN INDIA.

Extract of a letter giving some particulars respecting the fall of Hatras.

HATRAS, 3d MARCH, 1817.—The fort of Hatras is in our possession; the bombardment of it commenced yesterday morning at 8 o'clock and was kept up without intermission from 42 mortars, besides Congreve rockets. At 5 o'clock in the forenoon an explosion of their principal magazine took place with an effect and appearance beyond measure grand and terrific; the air was darkened and the scene was awful to behold, the ground shook as if an earthquake had taken place, and every man in camp with horror and agitation declared that the sight was beyond any thing he ever witnessed. The shells continued without a moment's pause till 11 at night, when a party of the enemy's horse made a push through our working party at the head of the parallel, which had already advanced all along the south side and had taken an easterly direction, embracing nearly two sides of the fort, and latterly only 65 yards from the counterscarp. This was the signal; the garrison was flying; the troops in the trenches ran to the gateways, and may be said to have actually forced their way in, as they had to push the gates in, and killed 13 or 14 men at the entrance: of course, they would ultimately have got in without resistance. The cavalry are flying after the Thakore and his horse, who seem gone off towards Muttra; but there is a rumor he has found refuge in Morena. Five hundred prisoners have been made, 200 perished in the explosion, many men and more horses have been killed by the shells, and the interior of the fort is sadly ruined and destroyed. But for this fortunate event, we must have had a tedious siege and lost many men. The ditch is at a medium 120 feet wide and 80 feet deep; the passage into one gateway, was cut away by the enemy; the other entrance, intricate, strong, and commanded by a succession of works.—The Rowne has a packa revetment, and rises beautifully above the line of the glacis, just enough for every useful purpose. The glacis is equal to any I have ever seen; the interior works of rather too high a profile; taking it all in it is the strongest fort in the upper provinces. We have been fortunate beyond example in not losing more; five men killed and eight or ten wounded was the number previous to the evacuation; a few more occurred in the pursuit of the fugitives."

[The papers contain all the details of the siege of Hatras. It is stated to be "one of the strongest places in India," and the besieging army "the finest and most completely equipped that ever took the field in India." It is also stated, that the capture of Hatras had been succeeded by the surrender of Moorsan, and the complete submission of its Rajah, Bhugwunt Singh.]

From the Spanish Main.

Capt. Wright of the Antelope, arrived at Savannah, from St. Pierres, (Mart.) reports, that the day he left St. Pierres, the 13th of August, official news arrived of the surrender of August 21st, Mr. George Woodward, aged 24, son of Joseph W. Esq. of South-Boston.—Mr. William B. Cox, of Hallowell, first mate of ship Albion, 22.

In Northbridge, the wife of Mr. Daniel Fuller, aged 27.

In Sherburne, Miss Betsey, dau. of Col. Alpheus Ware, aged 19.

In Bristol, (R. I.) suddenly, Mrs. Elizabeth, consort of the Rt. Rev. Alexander V. Griswold.

In Sandwich, Mass. Stephen Bassett, Esq. 58.

In Ashby, Aug. 30, Mr. Benjamin Willington, aged 70. The day week before he deceased, he worked in the field, making hay, the whole day; and two days before he died walked half a mile. On the Sabbath of the 24th Aug he read all the Bible from the 10th chapter of Hebrews to the end.

In Newbury, Vt. Mrs. Mary Thayer, widow of Mr. Zephaniah Thayer, late of Boston, 70.

In Sharon, Mrs. Mary Randall, aged 58.

In Westbrook, Capt. John Huston, aged 50.

In New-Gloucester, Miss Olive Allen, aged 27.

In Haverhill, (N. H.) Capt. Ebenezer McIntosh, aged 82, a patriot of the revolution.

In New-Haven, Mrs. Elizabeth, wife of Abram Bishop, Esq. collector of the port, aged 39.

In Hartford, Mrs. Ruth Butler, aged 80—Mr. T. Olmsted, aged 85.

In Wolcott, Mrs. Hotchkiss, aged 82.

In Lyme, Mrs. L. Sterling, aged 81.

In Quebec, the widow of Mr. William Hall, of Andover.

In Manchester, (Virg.) Mr. Joseph M. Myers, aged 60; He was buried with masonic honors.

In Savannah, July 9, Mr. Peleg Sprague, of Boston, aged 28.

In Charleston, Mr. Addison Melvin, of the firm of Butler, Melvin & Co. a native of Massachusetts.

In New-Orleans, of the prevailing fever August 21st, Mr. George Woodward, aged 24, son of Joseph W. Esq. of South-Boston.—Mr. William B. Cox, of Hallowell, first mate of ship Albion, 22.

POETRY.

From the Religious Remembrancer.

Lines occasioned by meeting the Rev Mr. Washburn, after he had commenced his journey as Missionary to the State of Ohio. By a young lady of Massachusetts.

I met the warrior's lifted eye,
With faith and love sincere it shone;
And though its look was firm and high,
It gently beam'd with peace alone.
No waving plume adorn'd his crest,
No warlike armor mail'd his breast,
No trumpet's clang, or cannon's roar;
Or marshal'd phalanx mov'd before;
But still and lone the hero trod,
The servant, child, and friend of God.
And yet was arm'd this Christian bold,
With weapons not of earthly mould—
Salvation's helmet; faith's broad shield,
And God's own word to win the field;
His shoes prepared, and breast-plate given
From the bright armory of heaven.
And now the shades of night descend,
And far from home and faithful friend,
And scenes belov'd, and soft repose,
The lonely Missionary goes.
And is he then indeed alone?
Friendless, forsaken, and unknown?
Is there no eye that marks his way?
No hand to guide him lest he stray?

Ah yes! the hand that spread the skies,
That taught the star of eve to rise;
The hand that rules these rolling spheres,
That gently wipes the Christian's tears;
That heavenly-hand is still outspread
To shield his unprotected head:
And there's an eye, that from above
Oft beams on him a look of love:
Marks of that love will daily rise,
Where'er the wanderer turns his eyes:
Whether he roams in deserts wild,
Where human comfort never smiled;
Or, list'ning, lingers on the shore,
Where loud those western waters roar;
Or stoops to pull the wild flow'r sweet,
That humbly blooms beneath his feet;
Or travels where the earth's cold breast,
In winter's fleecy robe is drear;
Yet still he views in every land
The impress of his Father's hand.
E'en in the lowly blade of grass
That feebly points its spire to heaven,
The Christian sees that gracious pow'r
By whom to us are all things given.
Yet goes he not to scenes afar
To carry death, despair and war;
To bid the tear of anguish flow
O'er kindred slain and joys laid low.
He goes, that heaven's own love may bless
The sad retreat of wretchedness;
He goes to wipe the mourner's eye,
And point its view to worlds on high;
He goes that grief-worn hearts may feel
That Gilead's Balm has power to heal;
He goes to regions bleak and bare
To plant the Rose of Sharon there.
And O! thou faithful friend of God,
Now gird thyself and mark the road
Thy friend, thy great Redeemer trod;
Though cold and comfortless the way,
And drear the scene where thou shalt stray;
Though home that "dearest, sweetest spot;"
And long-loved friends shall greet thee not;
Yet, pilgrim, he whose name you bear
Will keep your life from every snare.
While Jesus sojourn'd here below,
For thee he drank the cup of woe;
And he who earth's foundations laid
Had here no place to lay his head.
Then haste, thou pilgrim! watch and pray!
And do thy work while 'tis day:
And many a Christian's prayer for thee
Shall rise like incense sweet;
And heaven will send an angel band
To guide thy wand'ring feet:
Till thou at last shalt find above
Rewards for all thy works of love.

MISCELLANY.

PREVAILING PRAYER.

From the Evangelical Magazine.
The seventh annual Address of the Minister of Iver, to his parishioners.

Dearly Beloved.—The object of my last year's Address was to invite you to public prayer; to urge your frequent attendance at the house of God, and your devout use of the Evangelical Liturgy, with which we are blessed.

The aim of my present Address is to recommend and enjoin fervent prayer in private. Indeed, my brethren, the great end of my preaching is accomplished, if I awaken in your hearts a spirit of earnest supplication, and make you a praying people. Unless my sermons are blessed with the effect of bringing you often on your knees, of humbling you at a throne of grace, and of leading you to wrestle in vain, and you hear in vain. What avails the setting before you your guilt and danger as sinners, if you are not constrained to cry to God for mercy? What avails preaching Christ crucified, if your hearts be not drawn to seek salvation through Him? What avails the proclaiming God's willingness to grant the Holy Spirit to them that ask him, if you neglect to comply with this simple condition? But, Oh! what an abundant blessing would follow my ministerial labors among you, would you all but pray over in secret the instructions you receive from the pulpit! would you hasten home, without waiting for the customary, though mistimed salutations, while the recollection is fresh, the impression strong, and the heart full, to ask God, in the name of his dear Son, to bless and to apply what you have just heard to your soul's good. Thus you would make your hearing profitable indeed; thus you would "mark, learn, and inwardly digest," the word preached; and the seed sown by your minister at Church, would not be exposed to the enemy of your souls, nor stifled by the cares and concerns of the world; but would sink deep into your hearts, be watered by the dew of heaven, and bring forth fruits of righteousness an hundred fold.

Do you ask me what prayer is? It is the voice of want to Him, who alone can relieve it; it is the cry of sin to Him, who alone can pardon it. It is not eloquence, but earnestness. It is not fine words nor flowing periods, but it is a deep sense of our guilt as sinners, urging us to approach the Saviour, and to seek pardon, help, and salvation, with strong crying: it may be

with tears and groanings which cannot be uttered. Did you ever hear a man that was starving, beg for bread?—that was prayer. Did you ever witness the agonizing cry of the condemned criminal for mercy?—that was prayer. Did you ever behold the shipwrecked mariner looking wishfully to those on shore for rescue?—that was prayer. The Publican prayed when he cried, "God be merciful to me, a sinner!" Peter prayed when he said, "Lord save me, or I perish!" Bartimeus prayed when he exclaimed, "Jesus, thou Son of David, have mercy on me!" Stephen prayed when he uttered these words: "Lord Jesus, receive my spirit!" In all those instances the words of the petition were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart; and therefore was heard and graciously answered by Him to whom it was addressed. The Publican went down to his house justified; Peter was upheld from sinking by the sustaining arm of Christ; blind Bartimeus was restored to sight; Stephen fell asleep in Jesus in a calm and forgiving spirit. Indeed I know not how sufficiently to represent to you the prevailing efficacy of genuine prayer. It besieges Heaven with a holy violence, accosting God in the language of the wrestling Patriarch: "I will not let thee go, except thou bless me." We know that it has stayed the pestilence; that it has caused the Sun to stand still in the heavens; that it has parted the sea; opened the prison-doors, healed the sick, and raised the dead to life; nay, it has done more; it has melted the stubborn soul; it has bound up the broken-hearted; it has changed the proud sinner into the humble saint; and restored to offending man the lost image of his God. Do you ask what is the proper season for prayer? I answer, in the Apostle's words, "Pray without ceasing!" I mean not that you should be always on your knees, or always lifting up your voice to Heaven; but that you should constantly cherish a praying spirit, and be ready to frame prayer from the circumstances about you. Are you blessed with temporal mercies, with a comfortable competence, a smiling family, a fair reputation? Pray that these blessings may not prove a snare to you, lest they rob the gracious Giver of your heart, and you have your "good things," upon earth only. Are you tried in your health, in your circumstances, in your family? Pray that the will of God may be accomplished in the dispensation, that you may discern the drift of his providence, may meet it with humble resignation and reap the blessing. Are you called to undertake some arduous duty, or encounter some severe temptation? Pray that God's strength may be perfected in your weakness, that his grace may be sufficient for you, and that you may come off more than conqueror through Him that loved you. Are you going to church? Pray that your hearts may be devoutly disposed, that you may enjoy God's gracious presence, and worship him in spirit and in truth. Are you leaving church? Pray that you may carry home the blessing, and that you may evidence in your tempers and your lives that you "have indeed been with Jesus." Begin the day with prayer! It is the golden key, that unlocks Heaven to pour down blessings on you. End the day with prayer! It is the same golden key that locks you under Heaven's protection.

Pray for your friends, that they may be near and dear to God; pray for your enemies, that their hearts may be changed, and their souls saved; and when you have nearest access to a throne of grace, and feel your hearts in a heavenly frame, pray for your minister, that his soul may prosper, and be in health; that God would teach him, that he may teach others, and become the honored, though humble instrument of bringing many souls to glory.

I remain, dearly beloved, your affectionate minister and servant in Christ.
Jan. 1816. EDWARD WARD.

SALLY OF THE SUNDAY SCHOOL.

From the Christian Herald.
There is always a great pleasure in discerning a wild flower, though in the hedge. Its simplicity will charm; and the contrast of the uncultivated, unsheltered situation, with its modest beauties, renders it an interesting object. So smiles the primrose among the nettles, the prickly thistles, and the wide-spreading burdocks which surround it.

As the children of the Sunday School are taken at random, without selection, from the lower ranks and the most ignorant classes of society, we cannot be surprised if there should abound among them tempers uncultivated, and manners extremely offensive. Even the best dispositions will run wild if not trained and pruned: but when morose, deceitful, and tyrannical tempers, are either let loose to their own turbulence, or checked by the counter turbulence of their parents, which has nothing like skill to guide it, or justice to convince the child who suffers by it; there can be no wonder if the disposition, though checked indeed, is not eradicated, but rather, by its very confinement, is forced into some shape more crooked, and becomes to society more unsightly and more troublesome. Amid a variety of disgusting characters, it is refreshing to meet now and then with one of a simple, modest, gentle, disposition, like Sally of the Sunday School.

It was somewhat conducive to this temper, that she had for several years been lame; a diseased hip obliged her to walk with a stick, and sometimes with a crutch. If this infirmity prevented her from habits of boisterousness, it kept her by means from much sin. Good health is very often a great temptation; and leads the young into mischief by mere joyousness of spirits, and power to be active; for activity if not well directed becomes serious harm. If pain and suffering gave to something of her gentle and obliging carriage, it was then, in another way, of great service toward forming her character into so pleasing an appearance. She may find her infirmity of body well made up to her in the advantages it yields to her mind and temper. And if, beyond this, affliction has made her more willing to listen, and to pray: then who can say how great a blessing this illness has been to her. She may have occasion to say with the prophet, "it was good for me to bear the yoke in my youth." When speaking to the children, I have some-

times endeavoured in vain even to catch their attention, and fasten it down to what I was saying: but I had no difficulty with Sally: her modest eye was always directed to me, and a tear in it would sometimes say she felt the word, and thanked me for trying to impress her with it. May the lessons she has so frequently felt be deeply, be divinely imprinted upon her heart: they will save her from many a temptation as she comes more to mingle in the world; and feels the strength of its gay or its sorrowful associations.

I have wondered sometimes when I consider her infirmity, to find her always one of the earliest at school. She had nearly a mile to walk; and to her that was no small labor; yet I was sure to find her in her place, unless, as at times, she was quite unable to come. Her heart was in it. Where there is a willing mind there will in general be a punctual attendance; and where the mind is also desirous of instruction, we are sure no little obstacles will hinder, no trifling difficulties will even delay. They who are in earnest to seek God will seek him early.

I much admire, especially in childhood, a simplicity of character which seems to lay itself quite open to your inspection without disguise. Some children when they give you an answer never look you in the face; their countenances are cast down, not with basfulness, but with consciousness of some evil feeling which they want to hide. The cross, the sly, the sulky, do not wish to discover to you what they know their faces will betray. Sally had nothing to hide. You might look her countenance through and through without her ever suspecting what you were doing; a better symptom of a clear conscience that means no harm to any one can scarcely be found. And when you contemplated her mild face so full of feeling, all the lines were simple. There were her features for you to look at, just as nature made them; not one of them twisted into proper form for your inspection; or twisted out of proper form by the consciousness of being inspected. No half-shut eye retiring from view; nor broadly open, fixed into a confident stare, determined to endure examination without detection. No corner of the mouth dragged down to give a demure look; nor turning up ready to quiz you as soon as released from so close a survey.

There is a mode of receiving favors which marks the character with great precision. Some are very loud in their thanks, who as evidently do not feel grateful; what you give is not half what their covetousness expected. They durst not refuse to receive it, lest they cut off all hope of something better another time. But a little inquiry or observation afterwards will show that your gift was undervalued, neglected, or perverted to some base use. It was a double pleasure to give Sally anything; you saw she thanked you by a countenance illuminated with grateful feelings; you knew your gift would be put to its proper use; would be well taken care of; and though but an old thing, would be repaired and worn, and might be seen upon her many a day afterwards.

Sally's lameness had rendered her unable to be useful to her mother or to others in any laborious way. Being obliged to sit still much, she had therefore pined her needle well; and became expert, especially as to neatness of workmanship, above many older girls. There is always something which the willing and industrious can do. Those who are shut out by Providence from some modes of employment, can, if they will, find other methods of usefulness. Even an inability may become an advantage, if it lead us the more strenuously to cultivate such faculties as are left to us. Sally is better qualified for a respectable station by this means, than if, able to romp and run, she had spent her time boydying with bird's nesting boys.

Though Sally was lame for a long while, yet for two years at least, she has been quite recovered, and has had no occasion for even a stick to help her. I have no reason to think that her recovering her powers thus, has had any bad effect upon her mind and character; which is a great mercy. Not unfrequently do we see health regained, give the power, and also become the occasion, of running into sin.

Her recovered strength enabling her to seek some more active employment, she has been helping at different houses. The last time I met her, I was glad to find her able to undertake some light service, where attending a child, or assisting with her needle, might enable her to maintain herself in a decent family. I trust that Providence which has favored her so far, will guide her ways, guard her first entrance into life, and especially by His own grace secure her young heart to Himself.

It will not pass as a trifling trait in her character, that she left the school handsomely. In most cases, leaving school is, first loitering and becoming inconstant in attendance, and at last ceasing to come. Then we never hear any more of them; or if we inquire, receive some ungrateful reply. It was otherwise with Sally. Getting better in health, as I have stated, and being near fifteen, she wished for some situation; she therefore called to say she was very thankful for the kindness shown her so long, and now would not trouble the school any more. This showed a feeling, and a propriety of conduct, which promise well. The ungrateful mind is a base one. And although what seems ingratitude, is often only want of thought, or want of manners: yet these are great wants, and do much mischief. Her having the thought to do so, raises her character; her having the manners to do so, will recommend her to a better place than she could hope for, if she had shown deficiency in this respect; and if the action sprung from a superior source, from a principle of grateful feeling, it will promise well for her future behaviour. Principle is solid, and will last; it is general, and will spread; it is honorable, and will exalt the character in which it rules.

Her conduct in this respect was reported to our ladies' working party, who felt so well pleased, as to make her a present of a piece of green stuff for a gown. She could make it herself, there was no need to do that for her. The lady under whose direction this was done, gave something to have it of a better quality than is usually given in such cases, that it might do her good service. With much pleasure I perceived upon her the reward of her good conduct, and pleasing character and pleasing conduct. May her character continue good, and her conduct pleasing; I trust she will find many an instance yet in future of the advantages these procure.

Should this account meet the eye of young girls now under instruction; I shall be happy, were it so far to gain their attention, at to show the advantages of being simple, honest, modest, tractable,—like Sally of the Sunday School.

WILLIAM OF THE SUNDAY SCHOOL.
From the Sunday School Repository.
On the 10th October, 1813, William H. aged thirteen years, was admitted a scholar into one of the Bristol (Eng.) Sunday Schools. For some time after he attended with tolerable regularity; but getting indifferent in his attendance, and his conduct when present being very unbecoming, the superintendent was obliged, in May, 1814, to dismiss him. About eight months after, William, it appeared, felt compunction for his past conduct, and a desire to be re-admitted into the school; he came, and found an open door. The superintendent, after hearing his confessions, and giving him such advice as the case required, again received him into the school.—However, William soon forgot his promises, and through the contagion of bad company, by which he was surrounded during the week, he fell again into his former bad habits, and neglect of his school. The fair hopes which the teachers had formed of him were

thus completely blasted, and in March following, William's name was once more erased from the register and class paper by the superintendent, with feelings of peculiar sorrow, which was participated by the teachers then present. From this time William H. was given up as irrecoverable, and he was never more expected to be seen under our roof. But the Lord, who it appears has been striving with this lad, (although he had repeatedly stilled the conviction of the Holy Spirit) at length conquered him by his Almighty grace.

William was again concerned for his eternal welfare, he was now brought to submit to the yoke of Christ. To the school he again applied, as a humble prodigal for admittance; and was (but not without considerable hesitation) the third time received into the school. Poor William is now settled; his feet no longer rove abroad. He has been for several months walking in the fear of God, and in the comforts of real religion. At the school he is now a steady ornament in the class of merit, and is occasionally employed in teaching the lower classes. The feelings of the superintendent, who has had the happiness of introducing William as a member among the people of God, is better anticipated than expressed. How necessary are patience and long suffering in a Sunday School!

J. S. B.

INDIAN REFORM.

Copy of a Circular Address, written by T. L. M. Kenney, Esq. and forwarded to the several Indian Agents, accompanied with a Circular from the Kentucky Baptist Society for propagating Christianity among the Heathens.

Office of Indian Trade, ?

Georgetown, (D. C.) July 7, 1817. 5

Sir.—A few days ago I had the pleasure to receive a letter from Col. R. M. Johnson, of Kentucky, enclosing a copy of a Circular addressed by the Kentucky Baptist Society for propagating the Gospel among the Heathen, to the Indian Agents, with a request that a distribution might be made through this office. I take great pleasure in complying with this gentleman's request and especially if by so doing, I shall have promoted an object, affecting so vitally the happiness of so many thousands of human beings.

I have long believed the key to the civilization of the Aborigines, to be the knowledge of some Christian language, but especially the English in this case, inasmuch as information would be conveyed to this people, through this channel. This can be furnished only by the agency of schools of instruction. Under this conviction and by the use of this means, the Kentucky Baptist Society stands ready to commence its great work of reformation, and sustained as it is by means of the members the benevolent men, and Christians, and moved to this generous work by the impulse of benevolence, there can be no question of its favorable result, unless in the minds of those who believe Indians incapable of reform; and those who indulge this opinion, are certainly not conversant with the history of those people.

I solicit on the part of humanity and in behalf of the Christian religion, (that system, which of all others, combines the most to promote human happiness) that you circulate these tidings among the Indians within your agency; and by means of all your persuasion, endeavor to influence them to accept the generous offer.

Address to Samuel Trott, C. S. and direct to Great Crossing, Kentucky, favoring me also with a copy of your address. T. L. M'KENNEY.

Extract of a letter from T. L. M'Kenney, Esq. to Col. R. M. Johnson.

Office of Indian Trade, ?

Georgetown, (D. C.) July 12, 1817. 5

Dear Colonel.—Since I had the pleasure of writing you last, to which address I subjoined a list of Agents, embracing the number of those to whom I had at that time addressed Circulars, I have forwarded Circulars to those whose names are attached, and also (with a letter) to each of the three Governors, viz. Gov. Cass, Gov. Clarke, and Gov. Lewis.

I have thought much of the prospects which are brightening before the poor Indians. I rejoice at them. The rays of mercy are already breaking through the clouds, which for so many years have hung over and darkened their prospects. In addition to the establishments which I named to you, is one of magnitude and much promise, on the Hiwassee, in the Cherokee country, under the American Board of Commissioners for Foreign Missions, "at the head of which is Cyrus Kingsbury." These benevolent men are devoted to the cause of these people; and their rules and regulations; their plan of instruction, Lancaster; their Agents intelligent and pious—all combine to promise the happiest result. However harmonious these pious bodies are, in revolving in their respective orbits, (not can such noble designs clash—it is not in their nature to do so) and however beneficial they must prove, even in their separate results; yet, the consequences could not but be more extensively beneficial, if a union of the whole could but take place. One in purpose, one in design, one in motive, the darkness would retire before such a body of light, and the end all have in view would be hastened. Ever Yours,

T. L. M'KENNEY.

* This is a distinct establishment from the Baptist of Foreign Missions.

Vigilance of a Police Officer.

The Paris papers lately mentioned the execution of a young man at Lyons, charged as a principal in the recent seditions practices in that city. The following particulars respecting him are given in the Bath Herald:

A gentleman who was eye-witness of the affair, has related to us the following particulars of the apprehension of the young man who was last week executed at Lyons for seditions practices, and died with such audacious boldness. It appears that he had acted as Secretary to the Ultra Reforming Society in that city, and when their plot was discovered, a considerable reward was offered for his apprehension; he, however, succeeded in effectually secreting himself for several days from the argus-eyed police, when the young ex-secretary took his passage, under a forged name, in a vessel going down the river to Chalon (in which our informant was passenger.) He had got safely on board, & the sloop got under weigh; but in less than a quarter of an hour was hailed to arrest her course, by a boat rowed with great velocity, and filled with gens d'armes; they got alongside the vessel, and demanded if Mr.

—, was on board; and on being answered in the negative, they ascended the sloop and proceeded to examine the passengers, comparing their persons with a minute printed description of the young revolutionist. He was soon identified; but instantly leaped overboard, and was instantly followed by one of the officers—they both swam well, but the young refugee finding himself likely to become a captive, gave himself up to desperation—turned round on his pursuer, smiled contemptuously on him, folded his arms and sunk, as all the spectators thought, to rise no more. The officer, however, was not thus to be deprived of his anticipated reward; he dived after him, but without effect; a second time he dived without more success; but on a third effort, he was seen to rise, grasping his devoted victim. He swam with him to the vessel, where means for restoring animation were successfully applied. The young fellow was then properly secured